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842 too uncommon. If relatives help out in this
583 matter, they must be repaid.[1] The assistant
[602] said that if there are no children or if there
[597] are very few children, it often happens that a man buys a child, who then becomes one of his own. (From whom does he buy?)

565 The ranks are:

582
595
1. Radja bangsawan
2. Dalu bangsawan (he says, since 1880) (Kraeng)
3. Gelarang bangsawan
4. Leke (commoners)
5. Mendi (slaves)

The first three may intermarry, either way. The last two may intermarry, also either way. Polygamist marriages are possible, and this goes even for the Christians who do so in order to have more children. He talked as though polygamy, if done for this purpose only, was not so bad. He is of the gelarang and his wife of dalu. The children are of gelarang.

624 Then we got onto the subject of the social
621 organization of Weol. He said that there is a
342 tuan tanah and also a second man, whom he will
534 explain later, as it is a long story. There is also a medicine man, and he is important in ceremonies. He will give me the posts of the kampong later on the sheets.

Weol has two offshoot kampongs. One is Tjantsia (where he lives) and the other is Tjara, on the next hill. The former has a tuan tanah tjabang (a branch tuan tanah). Incidentally,
[178] the present tuan tanah of Weol lives in a rectangular house, which was an unknown thing here before ten years ago. Even in this rectangular house, there is a main post or rather a place which serves as a main post, and here the tuan tanah sits as the center of rituals. The tuan tanah must have in the house a gong and a gendang

[1] [i.e., meeting the bride price --Analyst]

We

601 114

ema father, father's brother, mother's sister's husband.
nde mother, mother's sister, father's brother's wife.
amang mother's brother, father's sister's husband.
inang father's sister, mother's brother's wife.
empo grandparent.
weta sister, father's brother's daughter, father's sister's daughter, mother's sister's daughter.
kae older brother; ase--younger brother. Also father's brother's son, mother's sister's son.
kesah father's sister's son, mother's brother's son.
wina mother's brother's daughter, wife.
rona father's sister's son, husband.

114 582 583 565 614 597

Coolhaas[1] is all right on cross-cousin marriage, too. Only one of a set of brothers marries a mother's brother's daughter. Other brothers may not do so. In this event it can be any of the brothers, not only the eldest. But it is essential that one must and the others must not. However, if another brother wants to after one brother has, he must pay a horse in addition to the usual bride price. This is probably for a common man, and the extra price may be expected to be higher for a noble. This is done only if the father of the boy is unwilling to let him be adopted by another. The latter is another means to the same end. Thus, if the second brother wants to marry a mother's brother's daughter too, the father can let him be adopted by another man. However, the latter must be of another panga. Then the bride price is kept at the usual size.

114 582

Note an error in Coolhaas on page 348? Two

[1] [See bibliography, cat. 113--Analyst]

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513 882 less pondok where in the daytime I see women weaving. They call the boys' houses "kuwu." There are no girls' houses. The girls sleep with their parents, or rather each grown girl has a separate apartment in the parental house.

562 178 Males are more influential, and they give most of the orders, but women will revolt if men do not behave. They will not give the men food, they will scold the men, etc. They act up, however, only if the men misbehave. And they are not afraid of doing so. The girls nowadays are a bit freer than before in regard to talking up, etc., but there is very little change, in general. The old folk are not too pleased about having the girls in school. They can't see the use of this.

614 ● 597 Correction: It suddenly turned out that there are two ata nggaeh nua in this kampong, Bapa Ketjil, for the Odja suku; and the brother (older) of the kapitan for the Gusa suku. If the suku is large enough, it has such an adat expert in a kampong. These are the only ones large enough here. Then the true story of the kapitan came out. He is not classified as a member of Odja, but actually he was born a Gusa. The former kapitan adopted him. He became a foster child, or ana gave (the g here is pronounced like the French uvular r). I asked if this was what Wouden called ndueh, and they were surprised. It turns out that ndueh means "to have two wives." (How could Wouden's source have made this error?)

Such a foster child becomes a member of his foster father's suku. There is no ceremony; he just moves in. He takes on a new set of relatives, but also keeps his own. He becomes a kind of "double-suku" man. Thus the kapitan calls his real brother kaka, and also uses this term for his new brothers in Odja. But I note that he married an Odja woman, and it seems

[See pp. 20285 of van Wouden as cited in bibliography, cat. 113 -Analyst]

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614 that the exogamy taboo is off, as he still is
●597 half Gusa. Also, he still must attend all suku ceremonies of Gusa, as well as those of his adopted suku Odja. Thus, indeed, he is a double-sibbed man. Note that he could become kapitan only via adoption, because only an Odja or a Rewarangga suku man can be, and this does not apply to a man of Gusa. This is a good case.

583 In former times there was a strong force
178 behind the ruling which made a child marry anyone chosen by a father. This ruling has weakened, but still survives. The force, however, is no longer absolute. If a boy or girl remains adamant, the marriage is not forced. This is why they do not pay the bride price early any more, as they are not sure that the children will obey them when they are grown, and they stand to lose the payment for a non-fulfillment of contract. The bride price is paid, and that is all.

611 The system here is patrilineal, and there has been no shift away from this in any direction.

162 The sex ratio here is about equal, and this is approximately the same as it was before. They think this is all right.

586 There is no divorce here, and there never
583 was. They at once said, "why in the world do that, when the bride price of a woman is so high?" (A good substantiation of the priest's point that the bride price is a good thing in order to keep and strengthen the marriage bond!)

684 I asked what happens in a case of adultery. They said that formerly as well as today a man was satisfied with a fine, and gets this anyway. If the spouse catches the couple in the act, he can kill both of them. This is the same as before. The wrong party, always the man in the case, must pay the injured mate a

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162 Penawuri:	Baoru	2
614		
582 Bangova:	Wanda	1
	Unknown	1
Foa:	Wanda	1
	Unknown	1
Soa:	Ndoru	1
Wai:	Reandona	1
Mboti:	Wadja	1
Mbonggi:	Unknown	1
Kora:	Gusa	1
Outside:	Outside	2
	Odja	1
Unknown:	Unknown	13
	Rewarangga	2
	Gusa	1
	Baoru	1
	Total	17

Remarks on marriage: Of the six evidently endogamous marriages, one is not really endogamous, because the kapitan was born into Gusa but
●[597] adopted into Odja. Of the four Gusa endogamous pairs, three, in Kopo Edo, he maintains are distant. The other two are unexplainable: 1 Gusa and 1 Djawa.

These are pairs having frequency above 1:

Odja--Wanda	7--0	Gusa--Gusi	2--0
Odja--Ndoru	4--4	Wanda--Reandona	2--0
Odja--Meo	4--0	Ndoru--Wanda	4--1